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Global ServiceLearning : Enhancing Humility

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Background

As educators who have facilitated global servicelearning (GSL) we are familiar with its impact, and sometimes transformational effect, upon students. However, we have concerns regarding the nature of GSL pertaining to the level of interaction between students and the community partner, and in particular the ability of students to set aside their values and cultural expectations to facilitate deep understanding and acceptance of the host country. We sense that many interactions with global partners appear to be transactional and superficial, and are often limited to service activities that do not require an open mindset by the students, thereby limiting the impact of the experience. This type of GSL experience promotes a feeling of contribution and reflects the good intentions of faculty and students, but is essentially tourism volunteerism. The limited scope and limited identification with the hosts does not optimize the citizenship, personal, professional, or cognitive development potential offered by GSL, or best serve the community partner. At best such experiences contribute to a sense of global citizenship, at worst they contribute to the reinforcement of the perceptions of cultural superiority.

GSL builds upon the body of research and experience generated through international service learning, study abroad, and international education with an overriding moral imperative to structure the relationship between the community and the learning experience to ensure reciprocal benefit and critical learning experiences. Emergent practice recognizes the following criteria for GSL practices: Students develop an awareness and understanding of culture, power, privilege, and hegemonic assumptions; are immersed within the global volunteer space; and engage stakeholders in a critical global civic and moral vision (Hartman & Kiely, 2014). Projects based in culturally isolated communities, such as those of the First Nations in Canada and the federally recognized Indigenous nations of the United States, would be construed as GSL (Hartman & Kiely, 2014). In recognition of the emergent GSL definition we have included field schools from the Cook Islands, the Dominican Republic, Rankin Inlet, an Indigenous community in Hawai`i, and an Indigenous community in Nunavut. Rankin Inlet is an Inuit hamlet located on the northwestern area of Hudson Bay in Canada, approximately 2,300 kilometers due north of Toronto.

Meaningful GSL requires deep interaction with the local community partners based upon a true dyadic relationship. The structuring of such projects is complex, requiring pedagogical strategies on a pretrip, during, and posttrip basis. The authors concur that several elements in pretrip preparedness contribute to deep interaction, including: the mutual design of the

project with community partners, the knowledge and mental readiness of students so that they can successfully engage with local partners, and the resolution of logistics considerations including language barriers. Managing the learning experience onsite and posttrip requires the construction of reflection exercises and assessment methodologies that build upon the experience and provide feedback loops for layered consideration.

While there is much to address regarding logistics, management of the partner relationship, and assessment methodologies, our concern rests with mental preparation of students, and specifically with their ability to set aside their selfrighteous and deepseated values based upon their perceived economic and cultural superiority. We suggest preparation for GSL could be conceived from a holistic perspective, whereby students would be not only aware of the community partner's environment from a political, economic, historical, environmental, but more crucially that student's undertake a process of selfexamination to develop cultural awareness and humility through which their view of community engagement shifts to the "with" rather than "for" perspective, and from an "I" to a "we" engagement that is integral to the development of a shared sense of community and transformational partnerships (Janke, 2009).

This chapter will focus on one aspect of preparedness for GSL, the development of the cultural and boundary crossing (Hora & Millar, 2011) capabilities by students so that they can culturally identify with and understand people from radically different cultural milieus. Processes for intercultural adjustment and the reinforcement of cultural humility during the on site experience will be explored and illustrated through the sharing of four GSL experiences.

A review of GSL literature indicates significant gaps pertaining to the structuring of cultural preparation, particularly with regards to methods and outcomes (Bringle, Hatcher, & Jones, 2011). Studies regarding the effectiveness of methodologies for embedding cultural capabilities and the development of cultural empathy through training are inconclusive. While some professional disciplines such as Medicine and Nursing have a body of work investigating the necessity for cultural capacities including cultural humility, an interdisciplinary and standardized process for developing student capacity for cultural humility for GSL practice has not been widely adopted.

Models of intercultural competencies provide frameworks for building the attitudinal and knowledge awareness and skills from which students can build positive and open experiences (Deardorff, 2012). An analysis of the structure for cultural training should address the following variables: the timing (pretrip or in country), the nature (the models addressed and the pedagogy employed), and the inclusion of assessment regarding culture (included or not, selfreflective or not, academic applications, onsite or pretrip, and the impact upon the community).

The Hofstede model of cultural dimensions (Hofstede, 1980) is of particular interest for GSL preparation, due to its widespread adoption and the ease with which cultural comparisons between countries may be accessed through free online websites. Students may compare their culture on five key dimensions with the host country, for example Canada and Peru, or the UK and South Africa. The model describes the effects of a society's culture on the values of its members, and how these values relate to behavior as reflected through six values, including

power and the value of individualism. If applied properly, the understanding of these cultural dimensions should increase success in understanding behaviors and attitudes, allowing students to moderate their reaction, thereby reducing confusion, frustration, and potential conflicts (Hofstede, 2001). This chapter is relevant as it seeks to inform the manner in which faculty structure country preparedness for GSL experiences by instilling a sense of cultural humility.

The Need for Humility in GSL

For those practitioners and scholars immersed in reflexive and critical modes of global servicelearning and community engagement, it is easy to forget that our work remains a marginal exercise in contemporary higher education. The far more dominant model for "study abroad" remains the neoliberalinspired social mobility programs designed to equip students for greater intercultural competencies to increase the graduate's employability in internationally competitive labor markets. David Peacock was brutally reminded of this at a recent "global mobility" event at a selective, researchintensive university that showcased its suite of student mobility initiatives. One student almost boasted of his experience in Hong Kong, and said that "if you want to meet the best business contacts from Paris, New York, and London, then you've gotta go to Hong Kong." This was the "advantage" that his study abroad was giving him, a branding with which his university sought to recruit the "best and the brightest" into its global mobility initiatives. Humanistic intercultural encounter gives way in this construction to an instrumentalist concern for the exploitation of economic opportunity, and the amassing of social and economic capital. Study abroad programs in this neoliberal model primarily function to enhance the hypermobility of the elite, and sideline or even deny the kinds of ethical and reciprocal educational encounters that many of us would aim for.

Yet all international travels for educational purposes are acts of power, nonetheless so when they arise from criticalhumanist framings and projects. There are very few who enjoy the privileges of undergraduate transnational learning experiences, and the social, cultural and economic capitals these experiences both produce and are produced by. Whenever reciprocal student exchanges between countries is impossible, for whatever reason, the power exercised by students abroad is felt acutely by the local host communities. For those of us working in researchintensive universities in Canada, Australia, the US and the UK, a critical question becomes how, and under what conditions, can global servicelearning be constructed ethically and with relevance to ordinary peoples and their communities?

To address only one side of this vexing question, we can ask what kinds of pedagogies can best cultivate the student dispositions and attitudes conducive to students as they engage peoples across radical difference. As this series of writings suggests, one approach is to help students appreciate their humility before that which they do not know, and cannot be expected to know. This involves teaching them that intercultural dialogue and understanding can ethically proceed when there is a valuing and recognition of the lifeworlds and knowledge systems – ways of being – that lie beyond the experience and cognition of our students and our courses. There is an openendedness and surplus of meaning to global learning experiences, whether local or

international, that cannot be completely accounted for and controlled within our knowledge systems, including our servicelearning theories (Butin, 2007). We cannot guarantee what our students will learn, the impacts of our programs for local peoples, or (much to the chagrin of our risk managers) rationally plan for all the exigencies of these complicated learning situations. Those wishing to engage in the critical scholarship and practice of GSL can engage in dialogue at globalsl.org.

What we can do, however, is model to our students a way to critically and reflexively engage with our own racemaking (and often Whiteness), our own power and privilege as international sojourners and academics, and gradually and always incompletely surface our own unexamined assumptions about our own ways of thinking and being. This kind of pedagogy requires a high level of trust among learners, and teachers, and a willingness to be humble, even vulnerable, through the emotional and intellectual labor required to critically interrogate our own place in the world. Fortunately, students do not have to go abroad to experience this kind of transformative learning, and we can begin this pedagogy closer to home.

Indeed, it was David's encounter with an Indigenous woman as an undergraduate that provoked this kind of learning, which is never easy, and often very uncomfortable. As a 20yearold undergraduate student at the University of Queensland, Australia, he became part of a community of young people responding to what we imagined to be the needs of the homeless in Brisbane and the Gold Coast. Inspired by Catholic social thought, although very uncomfortable with religious language and public devotion, we became "Friends on the Street" with a street van, coffee, and sandwiches. Our objectives were both simplistic and (we thought at the time) profound: to befriend the marginalized on the streets, to help where we could, but mostly to seek companionship into the early hours of the morning and provide a momentarily safe haven on the street.

It was there that David met Glenda, and Indigenous woman who had had her children stolen from her by the Australian government when she was a young mother. She never saw her children again, and it almost broke her spirit. She was a 60yearold who slept rough, had aged quickly, and battled alcoholism. One night on the street Glenda, unexpectedly, gestured for him to come over to her. She asked him to sit with her, on the ground, on her blanket. She put her arm around him. It was "her country," she told him, and she welcomed him to it. When a homeless person offers you his or her blanket to rest upon, it is an act of high hospitality. Yet for Glenda, this simple act was more than that, it was an assertion of her right to be there, her moment to educate David about how Indigenous peoples have never ceded their land to anyone, and that the country that we had parked our street van on was her country, and that we were visiting, and she was the host. David did not realize all of this at the time; it was a much less an intellectual moment than a deeply visceral and powerfully personal experience of acceptance and challenge that profoundly moved him. He subsequently studied the colonization processes that so damaged Glenda's family and life, and how his Catholicism was deeply implicated in this colonial process of dispossession and violence. Perhaps he would have come to these realizations without his encounter with Glenda? Yet somehow her embrace and acceptance of him, despite what must have been his extraordinary naïveté, gave him a sense of

meaning and purpose in the search for that understanding.

Many years later, completing a Master's degree in Education, David detected a similar pattern in his Canadian students as they spent three months living with host families in the highlands of Ecuador and assisting in schools, youth activities, and communitybased art projects. For those students who did seem to experience a "transformative" learning experience, the themes of vulnerability, their discovery of persisting structural differences in their emerging interpersonal relationships, and an experience of acceptance, were crucial (Peacock, 2013). Lengthy and intensive predeparture seminars and the threemonth immersion experience appeared to elicit an openness and receptivity from participants to learning transformations. Their voluntary vulnerability (it remained anchored within structural privilege, and so a choice) was met with what participants experienced as a radical acceptance from the host communities who sheltered, nourished, and cared for them. What often resulted for participants was a reconfigured solidarity with their host communities, in which participants were at once reminded of their privilege and challenged and invited into new modes of interpersonal relationships across difference. Within a welcoming embrace, participants recognized their privilege visàvis (literally facetoface) the other in a new way, and were empowered to reconfigure their relationships in light of a new global solidarity and expanded sense of responsibility.

Yet these transformations, when they occur, are never complete. We still teach and learn within an economy of prestige and privilege that deeply implicates us in oppressive relations with peoples we have met on the other side of the world. This happens, of course, despite our best intentions and desires to become more just and to better structure our programs to become more reciprocal and valuing of our international partners. For all of this ambiguity, however, many of us are still drawn to support our students as they risk learning something unexpected and without the cold and clinical calculation of those who seek their fortunes in elite social capital formation. If these students are humble enough to be open to sense of unease with themselves and with the wider suffering of the world, and if they can begin to sense that these two phenomena might be in some way related, as Glenda taught David, then they deserve our support and encouragement.

Definition of Cultural Humility

Culture is "the learned, shared and transmitted values, beliefs, norms and lifeways…that guides thinking, decisions, and actions in patterned ways, and often intergenerationally" (Leininger, 2006, p. 13). In nursing and global health practice, there has been a shift from the idea of attaining "cultural competence" toward an approach of "cultural humility." Cultural humility encompasses a more respectful, partnership process that honors different cultural perspectives and understands context, history and potential power imbalances. This necessitates practitioners engaging in critical reflection regarding ethnocentric perspectives, cultural assumptions and culturally unsafe practice.

Cultural humility aligns with a culturally attuned perspective. In this perspective, there is an

understanding that the practitioner is unlikely to become fully culturally "competent." Rather the emphasis is on a "way of being" where one is encouraged to engage with community members openly and with humility around cultural differences and commonalities. For instance, students working with Indigenous communities would recognize diverse ways of knowing, such as integrating the Medicine Wheel and Elders' knowledge. This approach enables host partners to feel "safe, respected and able to voice their perspectives" (Aboriginal Nurses' Association of Canada, 2009, p. 3).

The development of this understanding is congruent with a deeper, more sustainable and culturally attuned approach that is guided by the principles of: acknowledging the pain of oppression, engaging in acts of humility, acting with reverence, engaging in mutuality, and maintaining a position of "not knowing" (Hoskins, 1999). Cultural humility and respect are noted to be vital in all phases of GSL. An important part of this is participants' willingness to engage in selfreflection and selfcritique (Tervalon & MurrayGarcia, 1998). Clayton, Bringle, and Hatcher (2013) identify that the characteristics of cultural humility and respect support best practice of reciprocity, cooperation, and openness, and greater understanding between host and visitors. As faculty and GSL practitioners, we perceive the development of cultural humility as an essential step to being a true partner with the community and to being open to learning.

Four Vignettes

Dominican Republic Field School

A Dominican Republic (DR) field school has provided nursing students at two Calgarybased universities with unique community health and global service learning opportunities. The School of Nursing and Midwifery at Mount Royal University (MRU) collaborates with DR partners to provide this as an annual field school for eight secondyear nursing students, two senior peer mentors, and one to two nursing faculty. The field school, located near La Vega in the central region of the DR, is facilitated by a nongovernment organization that focuses on longterm community development projects (education, health, water, and agriculture) in a lowincome, lowresource community. Students are welcomed into this established Dominican–Canadian partnership and DR host partners are reciprocally welcomed as valued cofaculty during annual visits to Canada. The DR partners include Dominican and Haitian community members, health professionals, teachers, community development leaders, and nongovernment organizations. The field school described in this vignette was led by Margot Underwood and Judy Gleeson.

Margot and Judy embedded GSL within a secondyear community health nursing course that provides students with comprehensive and rich professional practice in a Spanishspeaking, collectivist cultural society. The twoweek immersion GSL challenges students to "work with" local community members to build capacity using an appreciative, collaborative approach. The nursing students collaborate on contextually relevant priorities focused on health promotion programs such as hygiene and sanitation, education, nutrition, and sustainable

development goals. Student reflective journals, photo reflections, and group discussions identify how professional and personal perspectives are challenged through handson learning, critical reflection, and discourse during the field school and throughout the term. They have structured each stage of the GSL to emphasize student reflection and articulation of their learning, with the goal of moving toward a deeper understanding and application of community health nursing theory with a focus on social justice, health equity, capacity building, and community development strategies undertaken with an attitude of cultural humility. Pedagogical strategies progress through three stages to move students through disorienting experiences and challenge their "doing for" paternalistic perspectives and shift them toward understanding a more appreciative and culturally attuned approach.

Margot and Judy employed the following teaching and learning strategies to promote cultural humility.

PreTrip Activities

In these activities:

- diverse, flexible and mature students are sought through a review of student applications;
- required reading and group discussion of *Foreign to Familiar* (Lanier, 2000) is followed by reflection upon the cultural differences between "warm" and "cold" countries and cultures (e.g., collectivist vs. individualistic);
- weekly group discussions and reflective writing focus upon justice and equity issues raised in selected videos (e.g., The Price of Sugar; The Girl Effect);
- small and large group discussions examine the relief versus development lens for foreign engagement (e.g., Fair Trade Learning principles available on globalsl.org);
- reflective journaling is taught (e.g., the DEAL Model of Ash, Clayton, & Moses, 2009);
- Spanish language learning that also integrates cultural expertise of Spanish speaking students or faculty is recommended prior to travel; and
- the perspectives of key informants are shared using prior project reports, a meeting with visiting global partners, and interviews with faculty and senior students (peer mentors) from prior GSL.

During the Trip

Throughout the trip:

- orientation and field school is cofacilitated with DR based "cultural brokers";
- handson experiences occur over two weeks for nursing students, faculty, and DR partners in both practice (health promotion) and social (sharing meals, visits) contexts, to promote the development of a deeper understanding of cultural issues within a cultural humility and cultural attunement perspective;
- Margot and Judy work with local DR experts (e.g., school directors, nursing directors,

water purification plant coordinator) to identify and validate community strengths and priority challenges;

- students practice reflective journaling daily using the DEAL Model;
- semiformal debrief discussions are led by DR and Canadian faculty, along with peer mentors (students who went on the GSL trip in previous years and who are now graduates practicing nurses).

PostTrip Reflections

After the trip:

- students develop a GSL project report and scholarly poster that identifies DR community identified priority and their implementation of a culturally appropriate project;
- weekly student and faculty discussions are held to reflection upon shifts in cultural perspectives and new perspectives on social justice, equity, vulnerable populations, and global health;
- students submit critical reflection assignments (e.g., photo reflections and written assignments) identifying their learning;
- students' oral presentations identify personal and professional (community health nursing) learning to faculty, students, university administration, and our DR–Canadian Agency partners; and
- class discussions provide the integration of theory and practice into theory class by exploring issues and sharing learning with nursing students who were not part of the GSL experience.

The trip has occurred for several years, with the process modified slightly each time to reflect student feedback, host partner recommendations, and research findings. Margot and Judy have evaluated the field school through a multiyear, multiphase research. First, significant shifts in students' personal and professional learning have been identified in the areas of social justice, relational approaches, assetbased community development, and partnership processes (Mawji, Lind, Loewen, Underwood, & ThompsonIsherwood, 2014). These findings emphasized the importance of selfreflection and group discussions when students are confronted by firsthand experience with poverty, inequities, power imbalances and racism. Students also identified that the prereadings and videos were helpful in sensitively preparing them to work with vulnerable populations. The use of a critical reflection rubric (Ash, Clayton, & Moses, 2009) has greatly strengthened student articulation of learning as have formal dissemination opportunities to faculty, student peers, and Agency members. Second, a conceptual model for partnership and collaboration (Leffers & Mitchell, 2010) has helped to identify and integrate host partner perspectives in all aspects of the field school specific to these areas: cultural bridging, collaboration, capacity building, and mutual goal setting (Underwood, Gleeson, Konnert, Wong, & Valerio, 2016). Host partners identify that they welcome working with students who use an appreciative approach, understand cultural norms,

honor local expertise, and focus on communityidentified priorities (Underwood et al., p. 356). This feedback has led to the inclusion of a cultural broker, a knowledgeable local leader, who guides the students while in the DR and specifically addresses sociostructural issues, social norms, and culturally safe practice. A Mount Royal University GSL faculty selfstudy has led to deeper understanding about reciprocity and how to facilitate student learning in this area (MillerYoung et al., 2015). The intentional inclusion of more personal experiences and case studies now facilitates faculty and student discussions related to reciprocity.

The research findings and informal debriefs point to the importance of building trusting relationships, incorporating an attitude of cultural humility, and the iterative process of feedback and refinements to the GSL experience. All of these take time, and are facilitated through inperson meetings, open communication, and a longerterm community development approach. Prefield school activities now include a greater emphasis on learning Spanish, discussing appropriate dress requirements, and reading about current sociopolitical activities in the DR Ensuring that host partners are truly honored as cofaculty will continue to be important to the field school partnership, as will purposeful integration of their cultural expertise into all phases of the field school from planning through to evaluation. Finally, Margot and Judy have been guided to foster GSL partnerships through seeking mutuality, adopting an attitude of cultural humility, and focusing on capacitybuilding strategies that fit with the local DR context.

Hawaiian Field School

Andrea Kennedy, a nursing professor at MRU, has led a localtoglobal Indigenous community child health nursing field school, which is offered as a thirdyear clinical practicum, for many years. The course was developed as a partnership with a Hawaiian elementary school, and is cotaught with Elders and university faculty in Hawai`i. The field school integrates Indigenous and Western knowledge for collaborative health promotion and promotes a holistic, resiliency, and strengthbased approach.

PreTrip: Humility Takes Root

Andrea incorporates multiple reflections relative to the Canadian context regarding Indigenous child health, cultural safety, relational ethics, colonization and social justice (Aboriginal Nurses Association of Canada, 2009; Bourque Bearskin, 2011), in the belief that an understanding of Indigenous history and culture is foundational for the Hawaiian fieldschool. Andrea believes that any Indigenous community servicelearning placement requires an understanding of humility as an interconnected concept within the seven sacred teachings of "love, respect, humility, honesty, courage, wisdom, and truth" (Elder Doreen Spence). Elders guiding the course encourage students to be humble, reminding them that no one is greater than another, and that they should "honor and serve each other as sacred beings" (Elder Doreen Spence, personal communication, January 27, 2016). This coaching provides a catalyst for understanding humility in many contexts, including local to global relationships with Indigenous communities, children, families, nursing, and interprofessional partners. While application of these teachings has broad potential, the process of understanding humility with

community begins with selfawareness and personal connection (Weiley, 2008).

The course engages Indigenous and nonIndigenous students in the experiential learning of humility as a process that weaves Indigenous and Western knowledge (Bartlett, Marshall, & Marshall, 2012). Class begins with a sacred *aloha* circle, standing together holding hands, sharing our names, where we are from, and who we bring into the circle to support us including our ancestors (Battiste, 2010). This practice encourages humility as our spirituality was honored and we connected as equals. Stories are shared stories through talking circles that fostered a safe, supportive environment, becoming *ohana* (family). Indigenous and non Indigenous cultures are honored by feasting together and sharing folk delicacies, and are reconnected with ancestors through genealogy. Humility begins to be achieved as students realize how family traditions and stories span many generations, with joy, sorrow, and triumph. Storywork connects back to course readings, including works by Brené Brown (2012) that inspire authenticity, vulnerability, courage, interconnection, compassion, and selfcompassion (Neff, 2011). Students develop selfawareness, connection, and compassion skills that prepare them to engage in deeper learning about social justice, historical falsehoods, racism, and the ongoing harmful impact of colonization (Anuik & Gillies, 2012; Battiste, 2013). Andrea encourages the development of insight into core values, and encourages nursing students to recognize the localtoglobal health inequities of Indigenous people (Allan & Smylie, 2015). Humility is encouraged in the spirit of reconciliation, as students learn together with mutual respect (Truth and Reconciliation Commission of Canada, 2015). Humility takes root as students note their role as equals with the host peoples and through being mindful of the inequity and suffering of Indigenous families. Andrea, the Elders, and local professors seek ways to engage throughout the experience to translate the students' growing awareness into meaningful action (Ermine, 2007; Weiley, 2008).

During GSL: Budding Humility

The Elders provided a framework of seven sacred teachings to guide Canadian students. The teachings reflect the interconnectedness of traditional *aloha* teachings, and facilitate the establishment of *ha`aha`a* (humility) with *aloha* (unconditional love) as students transition from local to global contexts, and experience humility in a broader context. Students are exposed to Hawaiian values, including living together in one home as *ohana* (family), following traditional protocols, connecting with community partners, learning from Elders, and participating in ceremony. Rather than shrinking from these challenges humility supports students to be open and explore new ways of being, knowing, and doing. Andrea and her students experienced Indigenous holism and interconnection with the *`âina* (land) at a nature preserve that functions as a community health center (Ho`oulu`âina Nature Preserve, n.d.). They integrated Western nursing best practices along with traditional teachings from the Elders, including *kuleana* (responsibility and privilege) to share gifts and talents with humility. This learning process ranges from joy to soulsearching as Westerndominated individualistic ways moved towards the Indigenous collective way of being (Battiste, 2013). The Elders teach students that people need to love and serve each other as equals. With humility the students engage with children, families, and the school community focusing on

sustainable actions that build on existing capacity and reflect Indigenous values (Weiley, 2008). Most of all, Andrea and the students were humbled because they are welcomed with *aloha*, opening a new way for them to understand traditional teachings amidst colonization, while working together with community members to sustain the strengths of Indigenous children and families as a way to advance health equity.

PostTrip: Sowing Humility

Students, faculty, and Elders engage in ongoing reflection throughout the field school. Together, they develop a new understanding of how traditional teachings promote health and relationships with Indigenous and nonIndigenous communities. The experience becomes transformative: Students became brave enough to question entrenched social norms, recognized the harm of colonization, and constructed collaborative initiatives for health equity with community partners (Ermine, 2007). After the courses are completed many students remain engaged in the experience, connecting through social gatherings, mentoring new field school students, and speaking up in scholarly avenues. Andrea feels that she is privileged to see students embrace and share their gifts with humility, and offer their best authentic selves. Faculty are encouraged that the community school partner is looking forward to receiving more Mount Royal University Student Nurses, and that the Elders continue to support this learning journey. As the GSL trip is limited to a yearly placement over a fourweek period, it is challenging to maintain a close connection with the Hawaiian community. Both Andrea and the Elders hope that other universities and disciplines will collaborate so that an ongoing servicelearning presence can address community needs. Within this process, it is crucial to engage and coteach with Elders, as they are recognized as traditional knowledge keepers and provocative teachers. Andrea trusts that students learn humility through the experience and their connection with the Elders who share “humility is to…honour and serve each other as sacred beings” (Elder Doreen Spence, personal communication, January 27, 2016). This portion of the paper has been reviewed and approved by the Elders, *Hiy Hiy. Mahalo*.

Rankin Inlet, Nunavut

Scharie Tavcer, a professor at MRU, led the criminal justice field school to Rankin Inlet, Nunavut in 2015, the first of its kind for the Criminal Justice Degree Program at MRU and a unique experience for undergraduate students. The field school was developed to enhance student awareness that although Canada’s justice laws, policies, and processes apply across the country, the practical application of its systems varies greatly between the North and South. Regardless of the careers students pursue after graduation, they will encounter the overrepresentation of First Nations people in every arena of the justice system. It is crucial for students to understand the differences between First Nations and Inuit peoples, to comprehend that the justice system does not operate in a rigid manner, and that the realities of life in Canada’s North require our appreciation and our engagement. Going to Rankin was an incredible learning opportunity for students to transform their knowledge of theory into practice beyond the classroom, to shift their perception of First Nations peoples, to broaden their understanding of the criminal justice system, and to inspire acceptance and humility.

PreTrip Activities

Pretrip preparation consisted of four weeks of academic and cultural activities, as well as tours of the Calgary Correctional Centre, policing, and Courthouse. Students reviewed wide ranging materials regarding the socioeconomic and criminal issues for Nunavut and Rankin Inlet, as well as the history of residential schools in the North. Of particular importance is the reality that Nunavut has a suicide rate that is 40 times the national average (Statistics Canada, 2014), and that violence, addiction, homelessness, and teen pregnancies are the norm. Discussions and assignments provided venues for deepening awareness of the complexity of factors that contribute to youth alienation, addictions, mental illnesses, and criminal patterns. The students were humbled by the comparison between their lifestyle in education, sports, health care, and housing that they enjoy in a Southern Canadian metropolis, versus the everyday challenges and barriers to daily living that are experienced by Northern communities within the same country. The pretrip exercises and course materials pertaining to Canada's North provided the background, context, and opening awareness for students to hear and integrate the perspectives of others.

In the North

Two weeks were spent in Rankin Inlet with students being fully immersed into the Rankin Inlet justice system. Students visited frontline service agencies such as the Royal Canadian Mounted Police (RCMP), the Pulaarvik Friendship Centre, probation services, the Ranking Inlet Healing Facility, and Kivalliq Legal Society, and attended circuit court (which is one week of court every two months that is held in a banquet room of a hotel). The students also engaged in various community service activities with Deacon's Cupboard food bank and clothing closet, and several sessions with the Rankin Rock girls under18 hockey team. The physical reality of the North, as well as the tight social circle of a small town, reinforced the North versus South dichotomy; however, the interests and intensity of relationships between visitors and hosts emphasized many commonalities. While some of the activities entailed the application of academic processes, much of the activity involved just being there, speaking to people, and listening. Local Elders and youth shared powerful stories; such encounters created a sense of awe and awareness for the criminal justice students, as well as for Scharie. Daily debriefings and reflective journaling facilitated deeper learning. The willingness to share by those who have limited personal wealth but many challenges was profound; the opportunity to meet with and hear from Elders who had been impacted by residential schooling was transformational.

Daily debriefings occurred, and students prepared assignments articulating a comparative analysis for a justice system in the South relative to one of the justice systems in the North. These reflections facilitated a greater awareness of the methods and ways our system can be modified to reflect the cultural patterns and socioeconomic challenges of the North, as did a case assignment that entailed an illustration and analysis from either the RCMP or the Court.

PostTrip

Students were debriefed upon their return to Calgary, and they submitted personal reflections. The learning continues. The strong connections that began during the trip were reinforced

through Skype, Facebook, email, and blogs. An example of a significant connection that continues between the students and the community was the visit of the Rankin Rock girls hockey team to Calgary in November 2015. The Rankin Inlet team raised the funds necessary to participate in the annual Wickenheiser Hockey Skills Camp at Tier 3 Midgets, which can be referenced at http://wickhockey.com. This is a tremendous accomplishment given the expense of flights to and from the North. There are 17 young women on the team; 23 people in total, including the coaching staff, traveled to Calgary.

Scharie and the students, along with the MRU Cougars Women's Hockey Team and coaching staff, came together with the Rankin Rock team to showcase mutual skills, rolemodeling the setting of goals, and to foster a continued connection with the 2015 group of students and build connections for the upcoming trip in 2017. The event included a hockey game and an informal meal where MRU student athletes and the Rankin Inlet athletes shared their academic and athletic goals and accomplishments. The event provided space for the MRU students and visiting athletes to catch up, as well as inspire each other in their future goals and possibly MRU enrollment.

Cook Island Field School

Business GSL trips are offered every second year, not necessarily with the same community. The course is interdisciplinary; however, the majority of participants are fourthyear business, public relations, and computer science students. The course typically lasts two weeks within the host community, with months of prepreparation. The trip to the Cook Islands (CI) was led by Victoria Calvert, a business professor at MRU, in partnership with the government of the Cook Islands. While the academic construct of the course entailed the development and preparation of a 50page report outlining the competitive positioning of the islands, students also provided media communications for the CI Police during the Conference for the Chiefs of the Pacific. Victoria structures the development of cultural understanding and humility through exercises employing the Hofstede model which is introduced to students within the context of country and cultural preparation. The ability of the students to understanding perplexing and ethically troubling (to them) interactions with members of a tribal culture are greatly enhanced through their reflection of the host people's behaviors within the context of the Hofstede model. Essentially students begin to see situations and responses not from their cultural perspective, but through the value system of their host country.

The Hofstede Model

Geert Hofstede (1980, 1991, 2001) developed a model by which cultures of countries could be defined and compared, and facilitated understanding regarding the cultural components which drive the behaviors of the people of countries and geographic regions. Hoftstede conducted a comprehensive study of how values are influenced by culture by analyzing a large data base covering more than 76 countries. The values that distinguished countries from each other were grouped statistically into four clusters which are defined as cultural dimensions (Hofstede, 1980). The dimensions are as follows:

The Power Dimension: This dimension reflects deals that all individuals in societies are not equal and expresses the attitude of the culture towards these inequalities. Power distance is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. It highlights that society's inequality is endorsed by the followers as much as by the leaders. A low power distance, typical of countries such as Sweden, reflects the general lack of tolerance for power inequities.

The Individualism vs. Collective Dimension: This dimension reflects the accepted degree of interdependence within a society. It has to do with whether people's selfimage is defined in terms of "I" or "We." In individualist societies people are supposed to look after themselves and their direct family only. In collectivist societies people belong to "in groups" including their extended family and members of the broader community, that take care of them in exchange for loyalty and obedience.

Masculinity vs. Femininity Dimension: A high masculine score indicates that the society will be driven by competition, achievement and success, with an emphasis placed on winning. This value system starts in school and continues through to work and leisure pursuits. High scores are masculine, whereas a low score reflects success, has a broader definition and is not tied directly to monetary wealth or positions of power. A feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable.

Uncertainty Avoidance Dimension: This dimension reflects societal views on controlling the future: Should we try to control the future or just let it happen? The extent to which the members of a culture feel threatened by ambiguous situations, and have created beliefs and institutions that try to avoid these is reflected in the score. High scores indicate fear of the future and a high need for control, while low scores reflect a sense that change is not negative, and that adaptation is desirable.

Understanding the differences between the cultural underpinnings of varied countries contributes to acceptance and cultural humility. Students can compare the cultural dimensions for different countries by visiting https://www.geerthofstede.com/countries.html . Comparisons between Canada, the US, and Fiji are given in Figure 16.1.

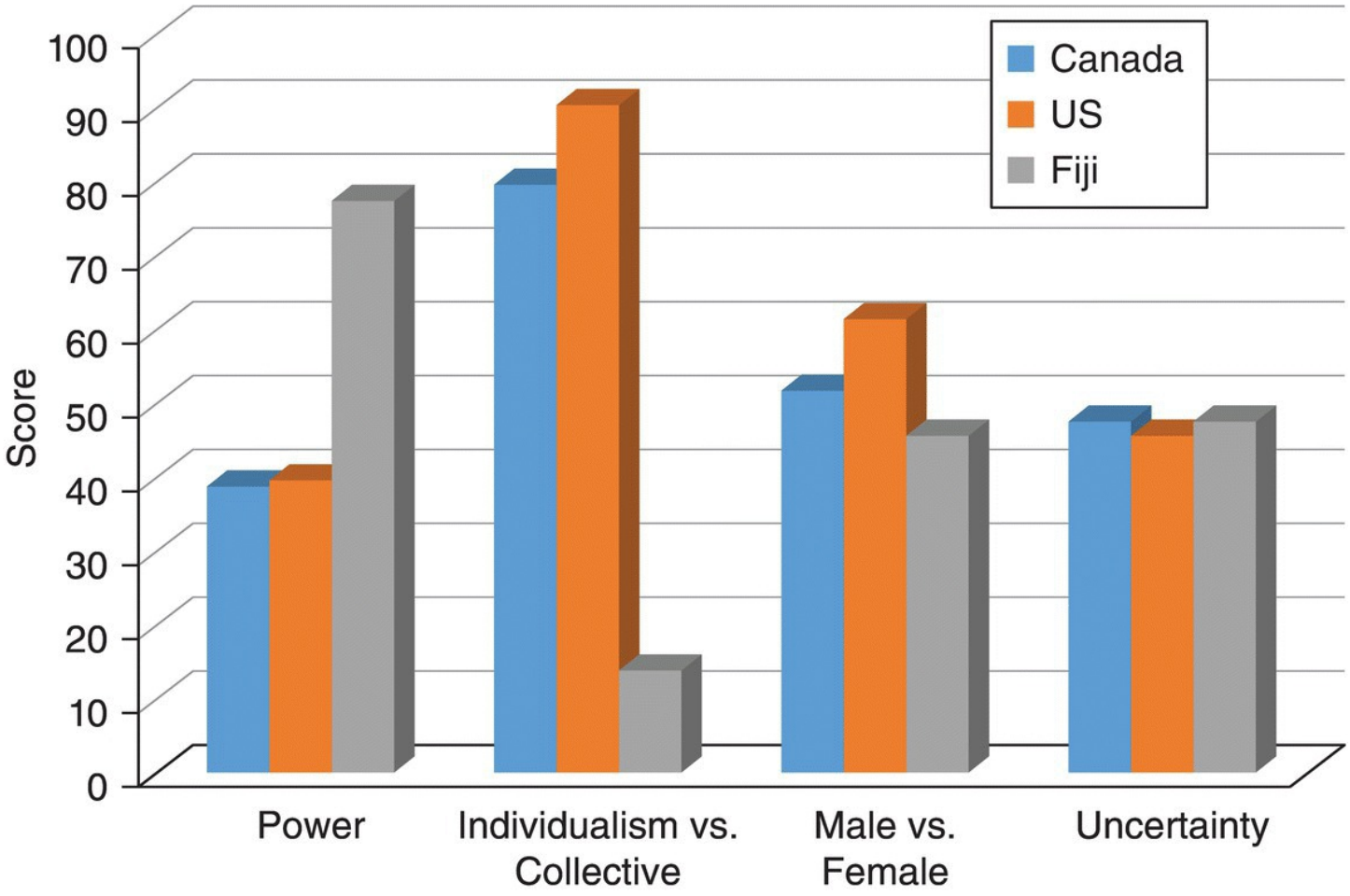


Figure 16.1 Hofstede model comparisons between Canada, the US, and Fiji

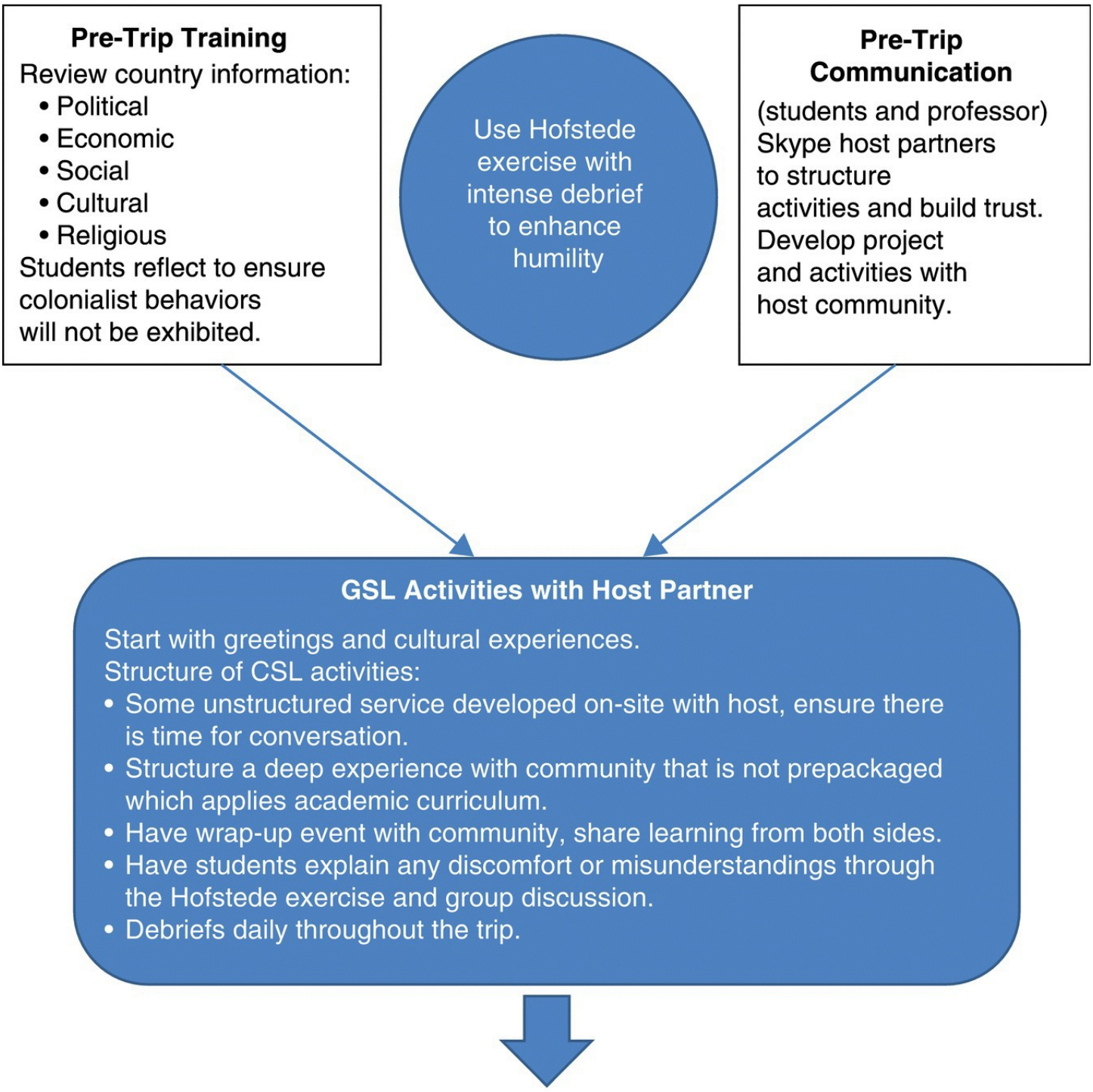
Students note that the power and collective orientations of North America are dramatically different than those of a Polynesian culture, with people from such countries as the Cook Islands not being impressed by monetary achievements, and being very committed to their community needs above their own.

PreTrip: Accepting Different Values are Valid

Superficially, the Cook Islands would not appear to present dramatically different cultural dynamics to our students – as a territory of New Zealand the locals speak English as well as their traditional language, and primarily dress in Western attire. However, extensive pretrip training and selfreflection was undertaken, recognizing that students would encounter cultural dynamics that would both puzzle and shock them.

The process of understanding the parameters of cultural dimensions for the home and host culture clarifies the lenses through which visiting students perceive the actions and their personal interactions with the host country (GregersenHermans & Pusch, 2012). The model presented in Figure 16.2 was employed by Victoria not only to guide the students in the academic and socioeconomic awareness of the islands, but also for attitudinal adjustment. Business students tend to be analytical, processes are applied to analyze issues, and recommendations are developed. A significant component of the course was to align students to the realization that international business is complex, and that our business "tool box" does

not enable us to understand other cultures and "fix" situations, and that understanding and acceptance of cultural parameters are often the critical invisible factor in developing long term relationships. Moving the students from "our way of thinking is the best way of thinking" and "our way of doing is the best way of doing" entailed a series of cultural exercises. Students were familiarized with the colonial history of the islands by a visiting Cook Islander who highlighted the annihilation of the traditional culture when Christianity was introduced in the early 1800s. He emphasized that not all the changes were detrimental; at least cannibalism was dropped as a common practice. The similarities between the isolated Cook Islands and the Canadian Indigenous experience were apparent to our students, including isolationism, the attempted eradication of traditional culture, and the role of Elders.



Post-Trip Activities

Students submit reflective items, including final Hofstede analysis of their reactions based upon cultural understanding, and how they have adapted their behavior.
Skype follow-up with in-country host – close the loop.
Submission of project work – copy provided to host.
It is preferable to have intensive debrief right after trip, then a week or two later meet for wrap-up so that there is adequate time for reflection.
Have projects, pictures, and host reflections shared on the trip blog.

Figure 16.2 Building cultural humility and awareness: Training and activity structure and flow

One of the key elements to instigate the development of humility was to make the students aware that their cultural assumptions are not shared outside our country. The Hofstede model (Hofstede, 1980, 1991, 2001) was referenced to move students to the realization of the values of other cultures, and toward humility, through an exercise where they compared their response to a series of questions, then they repeated the same exercise in the persona of a student from other cultures, including Polynesian countries (Fiji was the standin for the Cook Islands). They were surprised by behaviors of students from other countries, particularly those that appeared in some ways to be "like us." It would not be conceivable for one of our students to abandon their studies to take care of a grandparent on the family farm, or to accept that their parents would determine their academic and professional career; however, when they viewed the questions from the values of the host country, they accept that students their age from the host country would react very differently based upon their values. A sample of five questions developed from the Hofstede model that students were required to answer, both from their cultural perspective and the host country cultural perspective, are shown in Figure 16.3. Recognizing that the actions of others are based from radically different values systems that are equally valid to their own was the first step in the path to at least some humility.

1) The local politician has just purchased a new Mercedes: Funding for the local ambulance is limited so only one of the two ambulances will be operable until funds are secured. You feel:
   - Surprised and angry, and are organizing a protest against government corruption
   - Feel strongly that the politician should be voted out next election
   - Are disappointed in the behavior of the politician
   - Disappointed but not surprised: This is what people in power do
2) You have an idea of a way to improve a process at work that would reduce costs and improve customer service. You:
   - Email the boss to ask for an appointment to share your idea
   - Approach your supervisor to inquire how to provide feedback
   - Ask your co-workers how to handle the process, and inquire who would approach the supervisor
   - Keep the idea to yourself: You do not want to draw attention by implying you have an idea that is better than your superior's idea
3) You are going to university and want to study psychology. Your parents have advised you that they have registered you in engineering. You:
   - Tell your parents you are switching the major to psychology
   - Chat with your parents to explain your interests, and switch as soon as you get to university in the fall
   - Try to persuade your parents that psychology would be a better fit for you, but agree to try engineering for one year
   - Agree that it is probably a better career opportunity
4) Your parents are worried that you are still single: They advise you that they and another family have selected a spouse for you and the wedding has been arranged. You:
   - Are surprised and tell them that you are happy as a single person
   - Tell them not to worry, you are selecting your own significant other
   - Tell them you would prefer to meet with your intended prior to the wedding, and consider marriage at some point
   - Start shopping for a wedding outfit
5) Your parents and extended family have called to say that you are to quit school this year and go to take care of your grandmother who lives in a distant rural community. You:
   - Indicate that regrettably it is not feasible for you to help at this time
   - Indicate you can help for a week but must get back before midterms
   - Indicate that you will leave for this term but reserve the right to return at some point
   - Express your hope that you will be able to return as you pack your bags.

Figure 16.3 Partial Hofstede exercise: Power and individualism vs. collective dimensions

During GSL: Deepening the Experience

The immersion into island life occurred quickly with a oneday aroundtheisland tour. Cultural activities were embedded every day and included: a feast with local family, hiking the volcano with cousins from the host family, visiting the local marketplace, a fishing trip, participating in welcome event for Police Chiefs of 16 countries, a visit to the Governor General's house, a threehour visit to sacred cultural sites, as well as visits to beaches and local markets.

Victoria and the students debriefed each day regarding issues with the project as well as their personal journey. At the beginning of the second week students prepared a second Hofstede analysis to see how much their perceptions and values had shifted, with students indicating they were no longer troubled or concerned by the variance in values. However, one incident provided a transformational understanding of the role of the chief and Elders within the Cook Island culture. After the feast with a large local family the students asked Victoria what her reaction was to the children at the feast. She indicated that little boy and girl seemed nice. The students exclaimed, but they are both boys: The chief's wife wanted a granddaughter so a boy is being raised as a girl. They were deeply worried, and were intent that "we should do something and report to the authorities." The response by Victoria was a request for students to reflect on why they perceived this to be an issue. The Cook Islands are tribalbased and Polynesian in culture. Within their value system the chief and other Elders determine many aspects of life, including gender; the sense of collective is strong and the power of Elders and the chief over individuals is accepted. There was no authority to tell – family members include police, clergy, government representatives, and teachers, and they accepted the decision of the chief's wife regarding gender. During their teens, or as young adults, individuals may switch their gender. The students were reminded that one of the teenagers who guided them on a hike to the volcano was transgendered, and the days that he wanted to indicate he was female he put a flower behind his ear. Neither he, nor the other high school students, made an issue of it. The students were humbled by their misunderstanding, and moved forward with a deeper awareness that their perception of normality is not the only valid approach.

PostGSL: Reinforcement

Upon their return to Calgary students prepared a posttrip analysis of their learning, with the personal far outweighing the academic, even though they had conducted a complex and challenging academic task. Assessment for the course reflected the multiple levels of learning, and was based upon three factors: the quality and usefulness of the project to the community partners, the level of selfanalysis conducted both on an individual and group level, and the development of capacity for humility and cultural empathy as demonstrated through discussions and analysis including the Hofstede model. Students analyzed their own cultural values, how those values impacted their perceptions of the peoples of the Cook Islands, and how their behavior and attitudes have changed during the course. Both the students and Victoria concurred that the real learning centered on their personal development and their understanding of the variety and equal validity of other cultures.

Conclusion

We have shared our motivation and strategies to encourage the development of humility for those participating in GSL in the hopes that other practitioners may gather some tips for their practice. While we recognize humility is a key attribute to prepare students for deep learning we also recognize that for some students the leap is too great; they do not understand why other people don't just do what they do, and that their activities while participating in a GSL trip are just a project not a journey. For them the trip abroad will just be an item on their résumé. However, we hope the teaching insights offered here will assist faculty, administrators, and community partners who strive to create GSL experiences that will be transforming.

We believe through the careful structuring of pre, during, and posttrip exercises and reflections that we can provide the programmatic conditions and learning environments that are more likely to enable students and faculty to experience a shift in perceptions and the development of cultural humility. The pretrip opportunities to connect with the host community and gain understanding of the impact of colonial activities upon the socioeconomic and cultural practices of the community are critical. By employing exercises such as the Hofstede model students might gain understanding of how the cultural values of other communities impact their perceptions and actions, and then build cultural humility by understanding that those views are equally valid to their own. We hope every student and professor who practices GSL is welcomed to share a blanket by someone in their host community, and that they understand how wonderful that act of sharing is.

KEY TERMS

- **Cultural humility:** Cultural humility is an attempt to understand culture from the perspective of the community, client, or patient, focusing on what is significant for them. The emphasis is on ongoing mutual sharing, appreciation, and understanding of cultural issues as opposed to an instrumental goal of "knowing." This approach aims to address and minimize power inequities.
- **Global servicelearning:** "Global service learning is a communitydriven service experience that employs structured, critically reflective practice to better understand common human dignity; self; culture; positionality; socioeconomic, political, and environmental issues; power relations; and social responsibility, all in global contexts" (Hartman & Kiely, 2014, p. 60). This definition moves beyond a standard definition of international servicelearning so that GSL can happen locally, for instance, with Indigenous peoples, as well as abroad or in outbound mobility programs.

KEY IDEAS AND CONSIDERATIONS

- The development of cultural humility is an essential step to being a true partner with the community and to being open to learning.
- Cultural humility encompasses a more respectful partnership process that honors different cultural perspectives, and leads to the understanding of context, history, and potential power imbalances.
- It is critical to build trusting relationships, incorporating an attitude of cultural humility, and the iterative process of feedback and refinements to the GSL experience.
- The Hofstede model may be referenced through exercises to move students to the understanding of the values of other cultures, and towards cultural humility.

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